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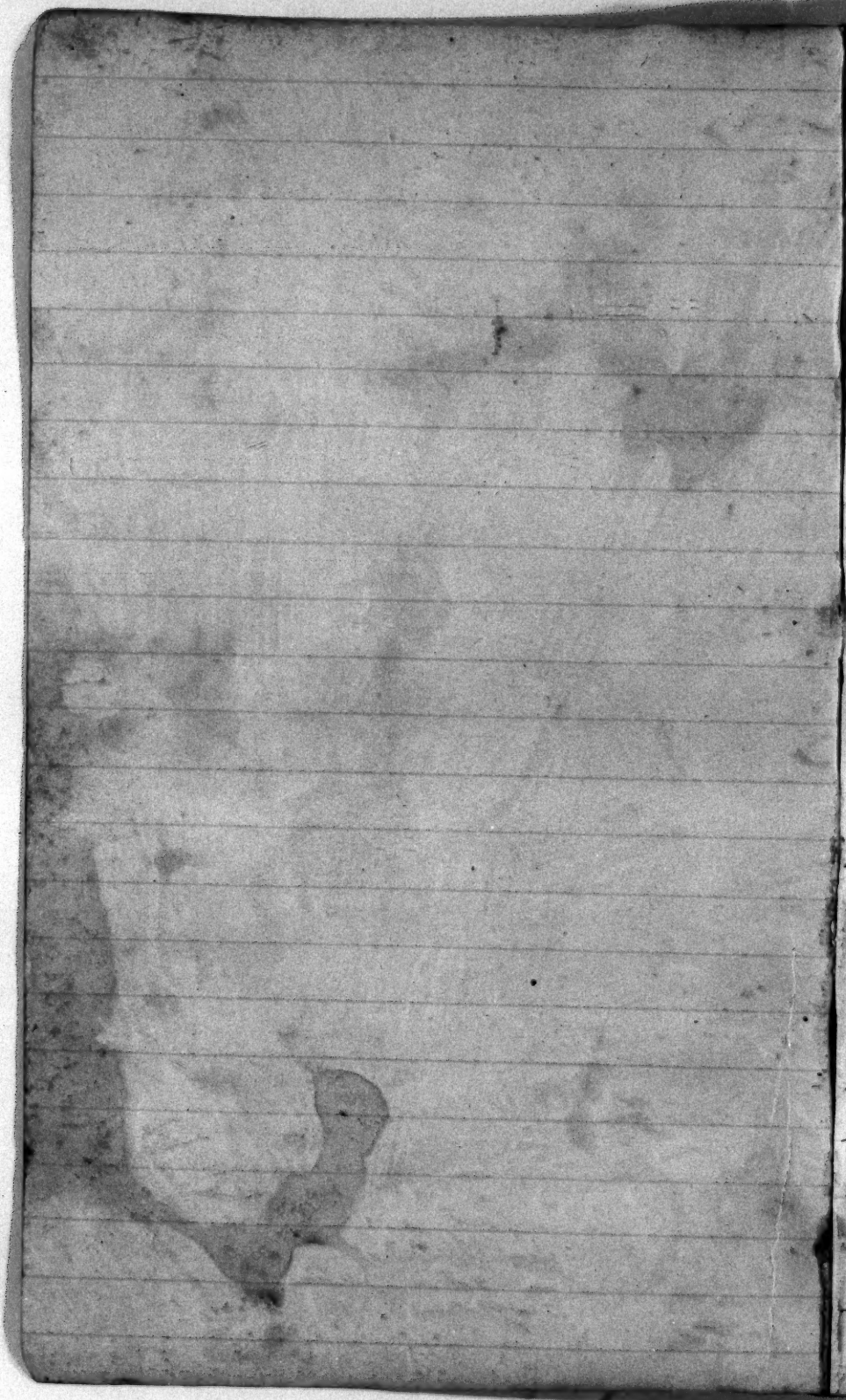

# The New Birth.

In the "Shaker and Shakeress" of Dec^r, 1873, is an Article (by John R. Cooper, of South Union, Ky.) entitled "Two Orders," in which two (to most persons I suppose) strange ideas are expressed, which called up some similar ideas that I had previously had upon the subject of the New Creation, which had escaped my memory. But now I will write them down, for the benefit of those who can receive spiritual profit from the increasing light of spiritually-projected thoughts.

According to what J. R. C. says, & as I believe, the "Shaker Church is the Womb of the Spirit" of God, in which for souls to be spiritually begotten; and that therein it is that "God," in and by his Order, "travails," to bring forth spiritual children — sons & daughters — into his Kingdom.

Now, if these positions be true, as undoubtedly they are, then no individual can possibly be begotten and born of the Spirit into the Kingdom of God, except through the medium of that Womb; or, in other words, except they become true & faithful living members of the Church of Christ's Second Appearing.

Jesus Christ made use of the same similitude, when he said to his disciples: "A woman, when she is in travel, has sorrow; but, as soon as she is delivered of the child, she remembers no more the anguish, for joy that a man is born into the world." Again, He said. "Ye shall be sorrowful, but your" godly "sorrow," or travail of God in the soul, "shall be turned into joy." "Your heart shall rejoice, and your joy no man taketh from you." He also said: "Verily, verily, I say unto you, Ye must be born again;" that is, in order that this joy and rejoicing may take place; for, "Except a man be born again, he cannot see the Kingdom of God."

But there must be a begetting before the birth of a child of God, as well as before the birth of a natural child. And where is the people, or Organization, in which a soul can be begotten by the Spirit of of God, if it be not the Church of Christ's Second Appearing — "the Shaker Church?" And, where is the destined place, or sphere, of its spiritual birth, if it be not the Kingdom of God, amongst his large Family of Angels and purified saints?

St. John says: "He that is begotten of God" (in the Womb — the Church of Christ, of course), "keepeth himself, and that wicked one toucheth him not;" and "He that is born of God, hath overcome the world. He sinneth not — doth not commit sin. He cannot sin, because he is born of God," into the Kingdom of God.

In these passages is foreshadowed, by inspiration, similar ideas. Other texts might be adduced, which, with the above, show that

God begets the children of his Kingdom; and that God bears, or travails, in Zion — the Church of Jesus Christ and Mother Ann — to bring to the birth the children of his Kingdom; and that of God, and to God, are born many sons and daughters, of whom Jesus was the "first-begotten & first-born" son from the human family; and Ann was the "first-begotten & first-born" daughter from the same family. Indeed, all who enter the Kingdom of God — the sphere of the Christs — are begotten & born of God.

By the foregoing we learn that there is a spiritual Womb; a spiritual begetting by God, of course through intermediate spiritual agency; a travail, by the Eternal Mother, to bring souls to the birth in the Kingdom of God; and then, as the consequence, sons and daughters of God.

Now let us see whether there be any analogy between the begetting & birth of a natural child, and the begetting & birth of a spiritual son or daughter of God.

All will admit that a natural child has to be begotten; — that it is begotten in the womb of its mother; — that the life of the mother is the life of the embryon, and that, without this, it never could become an identical living creature; — that it derives all its support and growth in the womb from its mother; — that the mother "travails in pain to be delivered;" yet that the prospects, hope, & expectation, that a child will be born, gives frequent & pleasurable anticipations to both mother and father. It is also admitted, that, should any thing occur that would injure the mother, the embryon also would be injured; — also, that the constituent monads, which are intended to become a symmetrical corporeity of the future child, have to be attracted to it by an involuntary power within itself; but if, by any means, the embryon should be rendered incapable of attracting and retaining the monads intended for its own appropriation, growth, and strength, it would be, not a

birth, but an abortion, which often happens;— also, that when the child actually comes forth, perfect in all its physical parts and faculties, there is real joy and rejoicing, not only to & by its mother, but the whole family rejoice.

And the new-born child, being in new conditions and new surroundings, indeed to it a new world, it must have new & different treatment, it must be fed differently, & clothed and instructed. It soon begins to form associations with others, in which it has the help of its father and mother, and brothers & sisters. It learns to think and act as an individual entity; and, while it enjoys its own life, it grows useful, and a blessing to its natural relatives, and also to others with whom it may have the opportunity of fraternizing or associating, or that may need its assistance. It is then a denizen of one of the kingdoms of this world, and is subject to its government, and, in common with others, it partakes of its weal & woe.

And, in the embryon state, it, by the same involuntary power, collects or attracts to itself, many elements utterly detrimental to its health & longevity, which soon become apparent, in its future sickly, inconsistent, intemperate, & sinful life. These elements it derives from its mother, whose improper habits of eating and drinking improper food, beverage, & poisonous medicines, together with many other unphysiological practices, which destroy, first, her own health, intellect, virtue, & happiness; and then lay a strong & lasting foundation for immediate & corresponding evil physical and moral effects upon her forthcoming offspring, which, after birth, soon appear, in its fitful, self-willed, worldly, selfish, and ungodly life, as well as having a sickly, unhealthy condition and appearance. The impress, too, of all the bad tempers, and immoral feelings and conduct of the mother, at that period, is received into its

being, and forms a large portion of its mental and moral qualities & proclivities.

So that the future child — all children — boys, girls, men, and women, think it right to speak and act as they heard & saw their mother & father speak and act; and this natural tendency (strengthened by their own habits) becomes so powerful in them, that no laws or penalties appear to be equal to the work of reforming or restraining them. Hence the unhappy lives, physical pains, sickness, and suffering; the mental anguish and torture; besides, (as happens to multitudes) the confinement and sufferings in hospitals, lunatic asylums, prisons, and other horrid places; together with the miserable & premature deaths resulting therefrom, and from suicide, war, and other murderous crimes in the world; — and, after all this, they enter the spirit world, there again to suffer, until they shall change their characters, by yielding their will, and

devoting their affections and faculties, to that which is right, and true, and good.

Is it asked, How long must they suffer? I answer, I cannot tell; but certainly until they change their will, purposes, & habits.

It may, however, be observed, that the good qualities of a mother will also be absorbed, in an elementary form by her future offspring. Otherwise this world would be a perfect hell of sin and suffering, and but little, if any, salvation or redemption from evil could ever be effected among its inhabitants.

In fine, all — good & bad — that is received and retained in the womb, is absorbed by the embryon, and thereby it grows into the likeness of that which becomes assimilated with & into itself; and frequently, too, the embryon, or fetus, dies, and the womb is rendered worse than useless, as the consequence of receiving into itself, and imparting to the embryon, the elements which proceed from

the bad habits of mind and body of the mother. All this, and much more, occurs in the order of generation.

Now let us see how far, and in what respects, the natural order of generation is analogous to the Spiritual order of regeneration.

First:- "The Shaker Church," or the Church of Christ's Second Appearing, is the depository, or "Womb," in which God, our Eternal Mother, by spiritual influences and emanations, "travails" to bring forth spiritual children - sons and daughters - into the Kingdom of the Eternal Twain - God.

Second:- Souls, to become regenerated, must be "begotten of God," in this Womb, or Church, wherein they can be protected from sin, and keep themselves "unspotted from the world." We know that human agency was not required for the production of the first humans. They were the result of the All-creative power & wisdom of God,

their Originator. After they were brought into existence, human posterity was made to depend (secondarily) upon them. Adam, however, did not beget all of his descendants; nor did Eve bear or bring forth all of them. But one generation succeeded another, and that another, and so on to the present time; and it will continue to be so, as long as the earth shall be capable of sustaining human beings.

It must have been similar in the re-creation of the first spiritual beings, from this globe at least. The power by which to impart spiritual life to souls was as really possessed by the first spiritual sons and daughters of God, as was the power by which to impart natural life to their posterity given to Adam and Eve. As in the one case, so in the other: the natural power of Adam and Eve (derived of course from God), and of their posterity, was quite equal to the production (by them) of natural off-

spring. So the power of spiritual life, in spiritual beings, was and is quite equal to the begetting and bringing forth (by them) of sons and daughters to God, in the spiritual Order. Therefore the immediate agency of God, in the work of begetting and bearing spiritual children is not at all needed. Yet the work is of God. For it is by his Spirit of Life, Power, Wisdom, and Love, in those to whom he has (if I may so say) delegated, or given, the work of peopling his Kingdom from the natural order of this world.

This spiritual power is shown (as expressed by the remarkable language of St. John) to be transmissible. For, of Jesus Christ, the "first-begotten & first-born" Son, he says: "As many as received him, to them gave he the power," or right, or privilege, "to become the sons of God; born," and begotten too, of course, "not of blood, nor of the will of the flesh, nor of" the natural "man, but of God."

Third:— The life of the Eternal Mother and Father Spirits of God must be communicated to, and become the life of the spiritually begotten one; or it will never be a child of God.

Fourth:— The begotten one derives all his or her support and growth in the Church, or Womb, from the Eternal Parents, whose anxiety (speaking after the manner of men) that their natural offspring— all mankind— should come to the spiritual birth, and be "born again," into their spiritual and heavenly Kingdom— the Kingdom of God— is very great; yet "the Lord" (the dual God) "shall rejoice in his works" (Ps. 104: 31), in anticipation of bringing many sons and daughters (by & through the medium of his Church— the Womb) to the New Birth into the Kingdom of God.

The interim, or length of time, between the begetting and the birth of a spiritual child of God is not (I think) determined or

fixed, as in the case of natural children. That depends a good deal upon the spiritual parents, but more largely upon the spiritually-begotten persons themselves; for they may be spiritually industrious, or spiritually indolent, in working out their own redemption from evil. Circumstances and surroundings will be more favorable in some cases than in others; and of course will have their corresponding effects. Yet, when the birth shall have actually taken place, and become fully accomplished, the longest time that shall have intervened will appear but a moment.

Fifth:— And, when the soul of a man or woman is actually "born again"— made free, not only from the guilt & stains of sin, but from the very nature of evil, and from the possibility of doing or thinking wrong, and has entered into the heavenly sphere of abstract spiritual knowledge, purity, truth, love, and felicity enjoyed by

Angels, and shall be acknowledged as one of them, there is great rejoicing, not only by "the Lord," our Eternal Parents, but also among the whole Family of Angelical Beings in the Kingdom of God. For if, as Jesus Christ said, "there is joy in the presence of the Angels of God over one sinner that repenteth," how much more joy and rejoicing will there be among the Angels over a multitude of perfected sons and daughters of the Lord God Almighty?

Sixth:- The spiritual monads, that is, the principles, virtues, graces, and gifts, of the Spirit of God, which are communicated to the Womb, or Church of Christ's Second Appearing, and which are intended to be the substantial form of the spiritual child of God, must be (not involuntarily but) of hearty will, and, by constant effort and labor, drawn to, and possessed & held by, those who would come to the New Birth, and must be cultivated and increased by them,

until perfection, or fitness for the Kingdom of God, is reached by them.

Some may ask, What are the spiritual monads that are to be the make-up of a perfect spiritual son or daughter of God?

Answer. Among them the following (at least) may be numbered, although not fully developed, namely: faith, obedience, industry, chastity, or chasteness in act, feeling, word, & thought; neatness, purity, truthfulness, knowledge, honesty, wisdom, peace, patience, docility, quietness, stillness, calmness, serenity, retirement, gravity, lowliness, simplicity, humility, tenderness, prayer, submission, meekness, kindness, courtesy, forgiveness, charity, contentment, gratitude, generosity, fortitude, freedom, candor, hope, gladness, joy, love, & a thousand other good graces and gifts. These must all be in the make-up of the truly-spiritual child of God; for these are the "good" by which "evil" is to be "overcome."

Of course the opposites of all these, which

were received into the system at the same time with them, but also more or less undeveloped, must be entirely eradicated, destroyed, yea, annihilated from the soul; which will not be until after many battles of shaking. Herein we see the beauty of that very instructive parable of our Lord, as contained in Matt. 13: 24-30, concerning the sowing of good and evil seed in a field. Read it.

The following is a list of some of the evil seeds which, with the good seed are sown in man's nature, and which must all be rooted out and destroyed, or the good seed will not, cannot, spring up into everlasting life: namely:—

Unbelief, disobedience to convictions of conscience, indolence, lasciviousness, in act, or word, or feeling, or thought; lust, slovenliness, perturbation, fretfulness, falsity, (or lying) dishonesty, ignorance, stupidity, contention, strife, war, stubbornness, when against good, or right; noisiness, loud talk-

ing, petulance, ostentation, levity and loud laughter, ambition, duplicity, cunning, pride, enmity, obstinacy, self-will, anger, wrath, churlishness, snarlishness, hardness, revenge, unkindness, envy, discontent, murmuring, prejudice, covetousness, selfishness, bondage, fearfulness, cowardice, despondency, sadness, sorrow, hatred, malice, and a thousand other evils, that will seek to retain their hold upon, or a refuge and hiding-place within, the soul.

Seventh:- If, by any persistent indulgence in any principle or practice that is opposed to the nature and character of God, or the teachings of the Spirit of Christ, any soul should be rendered incapable of deriving Gospel nourishment from the Word, or Church of God, and thereby its growth in goodness becomes stopped, it must die to the life of God, and become a spiritual abortion, and, in that state, can never enter the Kingdom of God; but must

and will be separated from even an external union therewith. For the verity of Jesus Christ is a positive and immutable truth, that, "Except a man be born again, he cannot see the kingdom of God."

It may perhaps be inquired, Can any thing occur to the Womb, or Church, or be allowed therein, that would operate detrimentally to the growth in holiness, purity, truth, and goodness, and to the spiritual usefulness of any member thereof?

I answer: The Church is a unit, and in all its underlying, or foundational principles, each individual member must go in union with the whole; but is not obliged to do, or say, or believe in, any thing that, in his or her conscience, he feels to be an evil, or sin, to him or her. In its growth to perfection, even the Church, which does not pretend to be perfect, but holds itself open and ready for increase and advance in that which is good, in some or all of its branches, may ex-

hibit signs of a necessity for increase, by admitting and adopting new (or undiscovered) and progressive principles, or for the expurgation and extinction of practices which militate against, and prevent the growth of, its true members into more of the principles & practice of unmixed goodness.

But the Spirit of God, by which each genuine member has been "begotten," being in perfect dual union with the Spirit of God that bears or "travails," to bring every such one to the birth, will be sure to bring about the needed increase in the Church; otherwise its own work — the work of God — would be retarded, and finally stopped; in which event, no soul could reach the Kingdom of God. But the Church of God, or "Womb of the Spirit," can never fail. It may be asked, Why not? I answer:-

The begetting of souls into the Christ element is an operation of the Spirit of God, upon & within those whose light, conviction,

and dissatisfaction at all earthly things, have already prepared them for the reception of its life-giving power, and quickening influences, by which the light of Christ is made to enter the inmost of the soul, and discover to it its real dark & lost condition, and causes it to cry out, with bitter but repentant, contrite feelings, "What shall I do to be saved?" or else (according to the previous habits of the individual) brings him or her to see somewhat of the beauty of the principles and Order of the Gospel; and, having accustomed him or her self to unite with good as far as he or she saw or understood it, with perhaps less of keen conviction, but with equal determination, he or she resolves to enter upon the work as presented to him or her by a properly-appointed brother or sister, and to forsake the world, with all its customs, sins, allurements, falsities, and carnal attractions, and live a new life in righteousness and true holiness, accord-

ing to the dictates of the Spirit of God in the Church; and therefore, and for that purpose, he or she unites therewith. This I call conviction of sin — the first essential and effective step of any person toward that reformation which leads to the New Birth.

(I would here, parenthetically, observe: There being no sexual relation of "male and female in Christ," a truly spiritually-minded Sister is as capable of imparting the light and power of Gospel truth to a soul feeling its need thereof, as is a Brother of the same character. This was one of (Mother) Ann's especial & peculiar gifts; and it was quite in accordance with the promise of Jesus Christ. He said he would "send the Comforter, who, when He" (She it ought to be) "is come, He" (She) "will convince the world of sin," &c.)

Neither all that is wrong, nor all that is right, is then seen. Therefore all that is wrong has not been departed from; nor has

all that is right been adopted. For no person could (at first) bear the sight of all that is wrong, or of all that is right. And, as the Church is made up of individuals, of course the aggregated body will, for the time being, contain more or less of wrong; but, in the process of growing, it will all be extirpated therefrom. It may be asked, How? Answer: The same Spirit of God that caused the first rays of light of Christ to enter the soul, will, for the accomplishment of its own original purposes, cause more light than could have been borne at first, to enter all willing souls, and they will see and testify to the body of the wrongs which must be removed, and the truth and new principles that must be adopted, and made the property of the Church; and this increased light will descend deep down into the souls of all the true members, and cause an increase of conviction of sin, and of spiritual suffer-

ing; and will produce in them a willingness to put it away; and all who will unite therewith, and go into the increase, will stand fast in the good, and will progress towards the Kingdom of God; while all who shall refuse to go forward into the increase, will die to the operations of the Spirit of God they had received, and fall away. But the work of God, by his begetting influence, and by the travail & birth of souls into a spiritual & heavenly sphere and life — eternal life — cannot possibly cease; it must go on, and that with "increase, of which there will be no end."

Eighth, and Lastly: — We may presume that, when a soul is born into the Kingdom of God, a great change, a very great change, takes place in reference to it. It is in a new sphere; it needs and receives new aliment, new dress, new instructions, new work. Its associations are new; its sources, and kinds, and means, of knowledge are

new, and greater, and sweeter. And, whether the birth into the Kingdom of God takes place in this world or the next, the soul then lives in heaven, and, as said the Apostle, "sits in heavenly places with Christ Jesus;" and then it knows, by experience, what Jesus Christ meant, when (alluding to himself) he said: "The Son of man is in heaven." Then all its powers, attributes, faculties, and properties, are in perfect accord and union — indeed connatural — with all the attributes and properties of its Eternal Parents, God, and glorifies Him in all his works; while its own knowledge (or power to know), satisfaction, bliss, and glory are complete and plenary. Then its lucid consciousness of the fact that it can & will everlastingly expand, grow, and increase, in all this good, in common and in company and association with hosts of glorified Angels, with the certain prospect of ascending higher

and higher in glory, to still brighter glory, and from heaven to heaven, for ever, fills it with unutterable present and anticipatory joy, by us now perfectly inconceivable.

Then it is fully qualified to unite in, and take part with, its Angelical brethren and sisters, in ministering light, life, power, and love, to all those who need and seek such ministrations as are necessary to their conviction, salvation, redemption, & heavenly birth into the same heavenly sphere — the Kingdom of God.

## Conclusion.

I will now endeavor to give an explanation of the phrases, "Begotten of God," and "God travails."

First:— "Begotten of God." A soul is not, nor can it be, "begotten of God" by the mere presentment to it of ideas, words, sentiments, doctrines, opinions, ceremonies, speculations, reason, or logic, however good. — But, when a true follower of Christ is

filled with deep concern for the spiritual & eternal welfare of any person or persons, and feels almost as though he would exchange situations with such, that he might reach his or her inmost feelings, and bring him or her to the knowledge and love of Gospel truths, that he or she might be saved, and receives an afflatus of the power of God within his own soul, ministered to him by some angelical being, or perfected son or daughter of God in the heavenly world, together with the tender and felicitating love of God and of humanity pervading his whole being; then, should any individual earnestly inquire of him or her, What shall I do to be saved? and is anxious to get rid of the load or keen sense of his sins; or, if the person be anxiously seeking and thirsting after truth, and the way out of sin and the world, with a dissatisfied feeling at every thing around him, and at his own leanness or barrenness of soul;

then, at that time, there can be ministered to him or her that light and power by which he or she will see & feel, not only his or her sinfulness and condemnation, but also the way by which he or she can be saved therefrom; and he or she will feel quickened in the innermost of his or her soul, and will perceive that there is no way of escape from the demands of the Spirit of Christ upon him or her to confess his or her sins, and there & then to begin, by regret, or godly sorrow, contrition, & repentance, to live a new life in righteousness, upon the basis of self-denial, purity, and true holiness. Such, if subsequently properly cared for and dealt with, would not be very likely to leave the way of God.

And, when a <u>number</u> of brethren and sisters are similarly affected toward any one or more, who may feel desirous of becoming true followers of Jesus Christ, of course the influence that will flow to, and

rest upon, the individual, will be more deeply felt, and his or her conversion rendered more certain and permanent.

I am fully half disposed to believe, that one cause of so many souls having turned from the Gospel way of life, and left the Society, lies in the fact, that they were not properly spiritually begotten. The condition within themselves, or in the medium of the resurrection power, had never been favorable to a true impregnation of them with the principles and Spirit of Christ. For it takes all the spiritual energy, tenderness, love, and wisdom, of which anyone is capable to truly beget a soul into the Gospel and Church of Jesus Christ, so that he or she can grow into a son or daughter of God.

It also requires much susceptibility, honesty, and earnestness in souls, to render them capable of receiving Gospel truths in such manner as shall lead to their full redemption, and conversion into

a child of God. Alas! how few there are who possess these necessary preliminary qualifications!

And, as the Gospel is intended (as I believe) for sin-sick souls only, it is of but little use to proffer it to persons in any other condition; and, to gather in individuals for the sake of their services, is simply to dilute (as it were) the spirituality of the members, and so render them, in that degree, less capable of assisting and sympathizing in the good work of saving souls.

Second: "God travails." — Those in Zion who have the largest amount of the Spirit of Christ, or of the power, wisdom, & love of God, possess a strong desire that others may be brought to participate in their spiritual knowledge and enjoyments; and, when any one has (by such) received of the same "anointing," or "unction," they become exercised with a profound and tender solicitude (even to tears of grateful love and sym-

pathy) for his or her spiritual welfare, & in the fear lest any thing should occur to mar the work of God's Spirit in such soul or souls. These I call spiritual parents.

In them the Spirit of God operates, stirring into action the purest and most unselfish benevolence and kindness toward their spiritually-begotten ones; and their anxiety for their spiritual welfare and growth in the virtues and graces of the Gospel, absorbs a large portion of their thoughts, to know what will be the most promotive of an increase thereof within them; and they take every favorable opportunity to impress them with a sense of the importance of their Gospel call, and of the necessity of maintaining their fidelity to its laws and requirements.

Such "travail of soul," often in painful solicitude that the begotten one may become a true and perfect child of God, be-

ing produced by the operation of the Spirit of God therein, is very pleasant to them; and their faith and hope of a successful result, yields a full compensation for all the concern, anxiety, labor, and love, they may expend in that way. And how intensely such spiritual parents & begotten ones will love each other. But, where there is but little love between the begetter and the begotten, there has been, from some cause or other, a bad begetting — not of the Spirit of God — or no begetting at all.

This work, to be sure, belong principally to Elders, but not wholly. All spiritually minded, advanced brethren and sisters should have a part therein. Thus "God," in his Church, or Womb of the Mother Spirit, "travails," and thus is brought to pass the prophecy, "When Zion" (or God's spiritual people) "travails, she brings forth her children." And then is fulfilled that beautiful & true poetical prophecy,

by the King of Israel: "He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Isaiah's prophecy, in full, reads as follows:- "Before She" (the Mother Spirit of God in the Church) "travailed, She brought forth her children. Shall I beget, and not cause to bring forth. ××× Shall I cause to bring forth, and shut the Womb, saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her. Rejoice for joy with her, all ye that mourned for her, ××× that ye may be delighted with the abundant brightness of her glory. For, thus saith the Lord, Behold, I will extend prosperity to her like a river, and the glory of the Gentiles, like a flowing stream. Then shall ye seek, ye shall be borne upon her sides, and dandled upon her knees. As one whom his mother comforteth, so will I comfort you. Ye shall be comforted in Jerusalem."- (Is. 66.)

In the foregoing, I have endeavored to show the analogy that subsists between the begetting & birth of a natural child, and the spiritual begetting and birth of a soul born into the Kingdom of God; and also the resemblance which subsists between the place of of our beginning naturally — the womb of our mother, — and the surroundings of the newly-born child in the natural order, and the Church of Christ's Second Appearing, — the place, or Organization, in which for souls to become regenerated, and prepared for the New Birth into the Kingdom of God. How far, and in what respects, I have succeeded, the reader must judge.

Without any doubt, the ideas can be improved and enlarged. The language used to express true, intuitional thoughts upon a subject so sublime and spiritual, must necessarily be imperfect, because inadequate (as is all human language) to give a perfectly-correct idea of hea-

venly things. That is my apology for the imperfect phraseology.

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The foregoing is but an imperfect expression of my humble thoughts upon this very important and spiritual subject. I have done my part, others who can, may, & perhaps will, enlarge, irradiate, and perfect this small beginning to render the much-talked-of and written upon, though but little understood, subject — the New Birth — more easy of comprehension to the spiritual Zion traveler. I shall be very happy to know that it is done.

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For

The beloved Ministry,

Elder Daniel Boler

and Lot.

Nov 1773. With true Gospl love. W. O.

William Offord